HONESTY & Co.
MFG. STATIONERS &
PRINTERS
TEL N. 22600
BOMBAY No. 4.

UNITED LODGE
OF THEOSOPHISTS
LIBRARY.
Shelf 5 40

ULT LIBRARY
BANGALORE.
Accn. No 86

THE UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
Basavangudi Bangalore City.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XL, 1951-1952

ULT LIBRARY
BANGALORE.
Accn. No. 86

Published and Edited by
THE THEOSOPHY COMPANY
THEOSOPHY HALL 33RD AND GRAND AVE.
LOS ANGELES (7), CALIFORNIA, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by the Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

86
299 934
THE

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

INDEX TO THEOSOPHY

Volume 40

November, 1951—October, 1952

A

Accept Theosophy, Why?....488
Acceptance, Neither Doubt nor....529
Action, The Path of....165
Age of Reason, The....196
Altruism, Conditions of....128
An Important Letter....404
Aspects of Disease, The Hidden....129
Aspirations, Universal....155
Association, The Functions of....433
Assurance of Immortality....305
Atumnal Resurrection....6

B

Balance, The Point of....418
Be, Rather than to Know....276
Bed of Procrustes....82
Brotherhood, The Principle of....243

C

Cayce, Edgar—A Pure Psychic....101
Century of Progress, A....49
Characteristics of Heroism....167
Clairvoyance, A Limited....451
Clairvoyance, Upadhi of....109
Coming of Death, The....540

Companions Ask—and Answer, Youth- .....
.....21, 64, 114, 168, 226, 268, 321, 365, 414, 462, 506, 555
Conservatism, Radicalism and.....241
Control, Gentle 253
Cycle, The Interim.....436
Cycles of Evolution.....532

D

Dare, Those who.....342
Death, The Coming of.....540
Deaths, Kama Loka—Suicides—Accidental.....449
Devachan 544
Devachan, Notes on.....444
Discipline, Thoughts on Mental.....441
Disease, The Hidden Aspects of.....129
Disillusionment, The Path of.....357
Dogma, A Society without a.....119
Doubt nor Acceptance, Neither.....529
Dual Aspect of Theosophy, The.....385

E

Eternal, The Fearless.....543
Evolution, Cycles of.....532
Existence, Universal 31

F

Fearless Eternal, The.....543
Formers, Nucleus- 1
Function of a Teacher, The.....481
Functions of Association, The.....433

G

Genie of the Tree, The.....515
Gentle Control 253
Give Uy Thy Life.....177
Gods Most Real, The.....483

H

Healing, Problems of....466
Healing, Tridosha—An Ancient System of....222
Helping "Suffering" Humanity....537
Hero with a Thousand Faces, The....58
Heroism, Characteristics of....167
Hidden Aspects of Disease, The....129
High Resolve....311
Higher Self, Mesmerism and the....547
Holy Fire, Near the....302
Homeopathy, Thoughts on....550

I

Important Letter, An....404
Immortality, Assurance of....305
Incarnation of Manas, The....156
Incarnations, New Mental....100
Index to Knowledge....458
Influences, Planetary....399
Instructive Irreverence....461
Integrity, The Surrender of....310
Interim Cycle, The....436

J

Jewels, The Three....215
Journey of the Soul....484
Judge, W. Q.—1851-1952....194
Judge-isms....193

K

Kama Loka—Suicides—Accidental Deaths....449
Karma, Tides of....345
Kernels of Wisdom....53, 125
Key to Theosophy, Notes on the....
....17, 59, 110, 172, 202, 254, 306, 359, 409, 452, 494, 559
Know, To Be Rather than to....276
Knowledge, Index to....458

L

Letter, An Important....404
Life, Give Up Thy....177
"Light on the Path", Thoughts on....153
Long Voyage, The....403
Lookout, On the....36, 85, 133, 181, 229, 277, 325, 373, 421, 469, 517, 565

M

Manas, The Incarnation of....156
Matured, Time....369
Mental Discipline, Thoughts on....441
Mental Incarnations, New....100
Mesmerism and the Higher Self....547
Microscopic Universes....554
Mind, Tides of....9, 145

N

Near the Holy Fire....302
Neither Doubt nor Acceptance....529
Notes, A Traveler's....510
Notes on Devachan....444
Notes on The Key to Theosophy....
....17, 59, 110, 172, 202, 254, 306, 359, 409, 452, 494, 559

O

Objects, Our Three....206
Objectives, Theosophical....539
"Occult World", From the....24, 73
Origins, Tracing Back to....221

P

Path of Action, The 165
Path of Disillusionment, The 357
"Peace", Thoughts on 179
Philosophers and Philosophicules 498
Philosophical Theosophy 97
Planetary Influences 399
Point of Balance, The 418
Principle of Brotherhood, The 243
Problems of Healing 466
Procrustes, The Bed of 82
Progress, A Century of 49
Psychic, A Pure—Edgar Cayce 101
Psychology of Renunciation, The 69
Pursuit of Repose, The 248, 316

R

Radicalism and Conservatism 241
Reason, The Age of 196
Renunciation, The Psychology of 69
Repose, The Pursuit of 248, 316
Resolve, High 311
Resurrection, Autumnal 6

S

Sects and the Truths 396
Security 397
Society without a Dogma, A 119
Sorrows, The Path Beyond 320
Soul, Journey of the 484
Soul, Trials of the 52
Streams of Thought 272
Suicides—Accidental Deaths, Kama-Loka 449

T

Teacher, The Function of a....481
"The Occult World", From.... 24
Theosophic Vistas 289
Theosophical Objectives 539
Theosophical "Tolerance" 176
Theosophists, The United Lodge of....337
Theosophists, What Are the?....294
Theosophy, A Year of....160
Theosophy and Theosophists....388
Theosophy, Philosophical 97
Theosophy, What Is?....259
Theosophy, Why Accept?....488
Those Who Dare....342
Thought, Streams of....272
Thoughts on Homeopathy....550
Thoughts on "Light on the Path"....153
Thoughts on Mental Discipline....441
Thoughts on "Peace"....179
Three Jewels, The....215
Three Objects, Our....206
Tides of Karma....345
Tides of Mind....9, 145
Time Matured 369
To Be rather than To Know....276
"Tolerance", Theosophical 176
Tracing Back to Origins....221
Traveler's Notes, A....510
Treasure, Where Is the?.... 32
Tree, The Genie of a....515
Trials of the Soul.... 52
Tridosha—An Ancient System of Healing....222
Truth, What Is?....346

U

United Lodge of Theosophists, The....337
Universal Existence 31

Universes, Microscopic 554
Upadhi of Clairvoyance 109

V

Vistas, Theosophic 289

W

What Are the Theosophists? 294
What Is Theosophy? 259
What Is Truth? 346
Where Is the Treasure? 32
Why Accept Theosophy? 488
Wisdom, Kernels of 53, 125

Y

Year of Theosophy, A 160
Youth-Companions Ask—and Answer .....
..... 21, 64, 114, 168, 226, 268, 321, 365, 414, 462, 506, 555

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, Z. HOLLAND.....123 Stadionweg
BANGALORE CITY, INDIA.....15 Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA.....Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA.....51 Mahatma Gandhi Road
LONDON (W. 2), ENGLAND.....62 Queen's Gardens
LONDON, ONTARIO, CANADA.....483 Dundas Street
LOS ANGELES (7), CALIFORNIA.....245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22).....22 East Sixtieth Street
PARIS (5), FRANCE.....14 Rue de l'Abbé de l'Epée
PHILADELPHIA (3), PENNSYLVANIA.....1917 Walnut Street
PHOENIX, ARIZONA.....32 North Central Avenue
SACRAMENTO (14), CALIFORNIA.....1237½ H Street
SAN DIEGO (1), CALIFORNIA.....307 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (14), CALIFORNIA.....166 Sanchez Street
SAN LEANDRO, CALIFORNIA.....1543 Morgan Avenue
SYDNEY, AUSTRALIA.....Federation House, 166 Phillip Street
WASHINGTON (8), D. C. .....2653 Connecticut Ave., N. W.

OF THEOSOPHISTS
LIBRARY.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XL—No. 1 **November, 1951**

WE would that all who have a voice in the education of the masses should first know and then TEACH *that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, i.e., spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.*

—H. P. BLAVATSKY

CONTENTS

NUCLEUS-FORMERS 1
THE ESSENTIAL MANHOOD 5
AUTUMNAL RESURRECTION 6
TIDES OF MIND 9
NOTES ON THE KEY TO THEOSOPHY 17
THE SCIENCE OF MAN 20
YOUTH-COMPANIONS ASK— 21
FROM "THE OCCULT WORLD" 24
UNIVERSAL EXISTENCE 31
WHERE IS THE TREASURE? 32
ON THE LOOKOUT 36

$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by the Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A. which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

A U M

The Sage adheres to his obligations, but does not exact fufilment from others. The man who has Virtue attends to the spirit of the compact; the man without Virtue attends only to his claims. —Lao Tzu

THEOSOPHY

Vol. XL **November, 1951** **No. 1**

NUCLEUS-FORMERS

"Do not believe in guesses, that is, assuming something at haphazard as a starting point, and then drawing conclusions from it—reckoning your two and your three and your four *before you have fixed your number one.*" —Gautama Buddha

DURING the period of incarnation on earth, man is forever under the necessity of choosing between two paths. These two paths are not to be considered, however, as external roads, with clearly marked signposts pointing the way one desires to go. The journey of the soul is internal, and the duality of its course grows out of the two-fold nature of the human mind. Higher and Lower Manas forever present the Ego with a choice between the better and the dearer, the primary and the secondary, between those duties and activities which stand as *number one* in our lives, and the manifold lures and temptations of the personal self. It is only in the unselfish man that the better and the dearer are *one.* Only in the true devotee does that which one ought to do coincide with that which he would like to do. For other travellers on the path, duty and preference may all too often be in conflict.

To those who draw their hope and inspiration from the philosophy of Theosophy, the writings of H. P. Blavatsky should ever hold the position of *primacy* in their lives. To those who profess loyalty to the Program of Masters, the *First Object* of the original Theosophical Society must stand as *number one* in their theosophical aims and endeavors. Without the First, the Second and Third Objects are mere pretensions. Except on the basis of the First, all else that is

achieved by way of growth and development must turn to dust and ashes in the mouth. Is not the pre-eminent status of the First Object, in the minds of the Founders, shown by the fact that even in the earliest days of the Society, assent to this Object alone was the sole requisite for membership? And might it not be for this reason also—the absolute necessity of building on a firm foundation—that spiritual teachers in all ages have admonished their disciples to make sure of their *number one* before reckoning their twos, threes and fours?

The Three Objects of the original Theosophical Society are as follows:

> *First:* To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
>
> *Second:* The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
>
> *Third:* The investigation of the unexplained laws of nature and the psychical powers latent in man.

Many there be, among students of Theosophy, who make great strides in the comparative study of ancient and modern religions, philosophies and sciences—the Second Object. Numerous are the dabblers in occult phenomena and the psychic powers latent in man —their understanding of the purpose of the Third. Legion are the writers and lecturers on such strange and mysterious subjects as the Logoi, Akasa, the Hierarchies, the distant and occult Lodges of Adepts. But of all those who profess loyalty to H.P.B. and her mission, how many really know the meaning of the First Object? How many have taken time even to look up the definition of the word *nucleus,* so as to comprehend more fully its nature, place, and function in the organism? And knowing these things, how many make it the grand objective of their theosophical work to help in *forming the nucleus* of a universal Brotherhood of Humanity, so that tolerance, peace and good will may spread upon the face of the earth? According to a dictionary, *nucleus* is defined as "a center of development; central mass; kernel; the apex, or earliest-formed part. A round or oval body embedded in the protoplasm of a cell. Metabolism, growth, and reproduction are carried on by means of this organ. The central part, around which additional parts are formed."

Might it be that in our desire to be universal we have forgotten the place and function of the nucleus? Is it possible that in our eager-

ness to expand, and to spread Theosophy to the four points of the compass, we have tended to neglect the center of development upon which alone true expansion can be achieved? Can it be that by running here and there, and by scattering our energies, we daily and hourly vitiate the "central part," around which additional parts may be formed, and through which alone metabolism and reproduction may take place?

In the minds of some theosophists, the peculiar wording of the First Object presents an apparent contradiction. How, it is asked, can a person be *universal,* and at the same time make himself an inconspicuous part of a *nucleus* "embedded in the protoplasm of a cell"? How is it possible to be universally great and nuclearly small at one and the same time? It is to be noted that the Object in question does not require of any person that he *be universal,* because in our present state of ignorance we could not do that even if we wanted to, but rather that he help to "*form the nucleus* of a universal Brotherhood of Humanity." And in this humble task, the man who stays in his center is far more likely to succeed than the one who runs abroad. "For to run abroad to those we might possibly help, we again forsake our present duty," while, at the same time, the opportunity for applying the principle of universal Brotherhood is ever and equally present at home.

Some have thought that to uphold the First Object of the Movement they must travel to distant lands, mingle with different races, shake hands with strange peoples. Others are of the opinion that the practice of universal Brotherhood demands that they patronize and support *all* existing cults and creeds. Under the guise of broadmindedness, such individuals usually follow the practice of attending church on Sunday mornings, and sitting in the circle of their favorite Yogi in the afternoon, while in the evening they listen to a lecture on Theosophy. With all due respect for the motives of such devotees, and for the inalienable right of every human soul to choose the manner of his devotion, it may well be that they would do better to stay in *one* place, especially insofar as the formation of a nucleus is concerned—which place that shall be, of course, to be of the individual's own choosing.

Brotherhood *on the wing* does not reach very deep into the human heart and consciousness. It is easy to be brotherly toward strangers,

toward people with whom we associate only on occasion. The First Object of the Theosophical Movement calls for something far more difficult—the daily and hourly attitude of charity, love and right feeling toward those with whom we work and live. It calls for the conscious and purposeful co-operation of men and women of different types and nationalities whose Karma has brought them together under the banner of Theosophy. It is only by *working together,* by mutual assumption of responsibility, mutual forbearance of each other's faults, mutual assimilation of each other's virtues, that the spirit of Brotherhood can be confirmed and made real.

The theosophical ideal of universal Brotherhood would be of small value indeed if it meant that we must go out looking for people toward whom to feel brotherly. Consider the great mass of human beings who are bound down by duty, who find themselves under the yoke of responsibility to family, business, community. What promise does the First Object hold for them? It is the firm conviction of many students of Theosophy that one of the chief purposes of H. P. Blavatsky and Masters in *idealizing the nucleus* was to give hope and consolation to these men of duty, to show them that their labors are not in vain. The First Object was not intended to send men travelling about over the world, but to instill the feeling of contentment in the hearts of those who must stay at home. Its purpose is to create love and respect for simple duty, to set a pattern for brotherly co-operation in the humblest walks of life. There are too many people who wish to be universal and to roam; too few are willing to settle down to the inconspicuous task of forming a nucleus.

Can there be health and vitality in any cell, whether it be that of an atom, a family, or a community, without a *continuing mass* of living substance at its center, which provides the basis for inward and outward osmosis? Can there be metabolism, growth, and reproduction in a theosophical organism without the sacrifice of those who are willing to submerge their personalities in the hidden nucleus, around which additional parts may be formed?

Fortunately, among the mass of human beings attracted by the power of the Theosophical Movement, there are those who hold the nobler view, who think of themselves first and foremost as *nucleus-formers.* But these are not to be found among those who cry "Lo

Here! and Lo There!"—who are always on the go—nor among the growing number of "leaders" who seek to attract attention to themselves. Nucleus-forming theosophists are those who are fixed in their *number one,* who stay in their places, maintaining Centers of Work. Without them, even the "shoppers" would have no place to go, nor to return to. True, they are usually criticized as being self-centered and unfraternizing, "so much wrapped-up in their work," you see, "that they know not what goes on in the world." But so is the nucleus of a cell "self-"centered and wrapped-up in its work, though we would hardly say it is ignorant of its true Dharma, and knows not its function in the organism.

Nucleus-forming theosophists, finally, are those who, in the words of *The Secret Doctrine,* seek to constitute themselves "the spiritual potency in the physical cell that guides the development in the embryo, and which is the cause of the hereditary transmission of faculties and all inherent qualities. . . ." They are the living *spiritual plasma* of a universal Brotherhood of Humanity on Earth.

> "It is only when the nucleus is formed that the accumulations can begin, that will result in the future, however far, in the formation of that body which we have in view." —H. P. Blavatsky

---

The Essential Manhood

There is no comradeship except through union in the same high effort. Even in our age of material well-being this must be so, else how should we explain the happiness we feel in sharing our last crust with others in the desert? . . . . All of us, in words that contradict each other, express at bottom the same exalted impulse. What sets us against one another is not our aims—they all come to the same thing—but our methods, which are the fruit of our varied reasoning.

—Saint-Exupery

AUTUMNAL RESURRECTION

SHAKESPEARE believed one could "find tongues in trees, books in the running brooks, sermons in stones, and good in everything." This oft-quoted passage sounds most inviting, but how many have troubled themselves to prove it a verity? To take an illustration: the autumn foliage has numerous admirers every year; few have discovered that even the laws of human death and immortality are outlined in this cyclic pageant.

Scientific observation has disclosed that an amazing phenomenon takes place in the tree leaf as the harvest season approaches. After the resurgence of life in the spring, all the forces in the tree expanding from within without, there comes the preservative aspect of the cycle in the summer, to be followed by an indrawing back to the heart of the tree. People imagine that this is the time when the leaves die; but the leaves *do not* die. That which is cast off in radiantly beautiful color is but the outer husk of that which constitutes the leaf. The real part is undoubtedly the protoplasmic content of the cells, and the precious freight of transformed sunlight in the form of sugars and starches. As fall arrives, most of this is gradually withdrawn from leaf to twig, from twig to branch and trunk, to be stored in preparation for the new period of growth to ensue in the spring. This indrawing process completed, a layer of cork-like cells is formed between the leaf stem and the twig, obstructing connection between the two, and finally results on the one side in sealing up the leaf's path of entry into the tree, and on the other, preventing tree sap from escaping. Now it takes but a slight gust of wind to send sailing to the ground the leaves which had hitherto clung so firmly that the strongest storms could not blow them free.

The color display in the autumn is partially accounted for by science, which has found that the remaining chlorophyll (green pigment)—its source of water cut off—is decomposed by the very sunlight which had hitherto been its means of performing the great miracle of photosynthesis. The orange and yellow pigments which have been in the leaf all the while, now become visible. As to the beautiful reds and purples, the source of their formation is an acknowledged mystery.

So much for a consideration of the outer phenomena of the process. The ancients learned, and modern Theosophy confirms, that through the principles of analogy and correspondence the mysteries of the universe can be unriddled, and that if one could thoroughly comprehend the laws operative in an atom or a cell, or a plant, or a man, he could apply these laws in understanding aspects of life beyond the reach of direct sense observation. For it is held, and it seems reasonable to suppose, that Nature has but one pattern of fundamental laws which operate in all her kingdoms, the countless adaptations of these laws making of the manifested cosmos an infinitely varied sphere.

If the reader will think over, from the viewpoint of these laws of uniformity, the illustration under consideration he may find instructive corroboration of the Theosophical doctrines on the death of the body, and on the immortality of the soul and its repeated reincarnations. The cycle of reincarnation is so plainly delineated that it appears unnecessary to mention the striking correspondences. The fact that normal death is never a sudden process is also highlighted in the example of how the vital forces are gradually withdrawn from the leaf.

However, there is a "sermon" in our story which may bear mentioning. All leaves do not meet the destiny of having their essence transferred to the enduring part of the tree. Sometimes a misfortune occurs. Perhaps careless hands pluck the leaves in all their greenness, or insect pests eat through vital veins, or a drought causes the foliage to wither, or there is an early frost. Then the leaves may fall to earth before their contents are transmitted to the parent. Is it possible that something similar could happen to a human being; that is, at the end of life there might be no harvest to accrue to and become an indivisible part of the immortal soul? At the close of a normal season of activity, a tree has garnered through the transforming processes undergone in the leaf sufficient nourishment to enable it in the spring to expand in all directions, each year reaching outward and outward, becoming more universal in range of activity. The tree's cyclic victory in this respect seems fittingly signalized each autumn by the flaming display of beautiful colors.

Is all this a reflection of what should be transpiring in man's evolution? If one compares the leaf to the human personality—the

soul's instrument or laborer in the field of life—it will be evident that nothing in that personal nature can at death commingle with the eternal soul save it be assimilable by the soul. All the rest, brilliantly intellectual though it may be, is lost. If the soul is to grow to the condition of universal intelligence and awareness on this and all planes, this purpose is obviously frustrated when the soul's intermediary returns to its principal a poor yield or none at all.

The question naturally arises (and it is the most serious query a person can ask), what in all human activity is worthy of fusion with the Real Man, and what is subject to atrophy, to shriveling up in the scorching sun of worldly pursuits. Let anyone inquire of himself what in his daily doings, thoughts, feelings, and propensities is worth immortalizing, and the answer may be plain. Or one may view the example set by great sages of history; surely, the traits and powers they expressed must be worthy of preservation and emulation. At any rate, the qualities that aid the mind and feeling nature to become universally expansive should be fostered. The earnest search for truth about man and the universe, especially with a view to effecting the emancipation of mankind, inevitably leads the consciousness away from narrow ideas, prejudices, and self-interest. The very feeling in the word "search" connotes expansion. It would appear that such energy can never be lost to the soul. It is on such "intangibles" that the soul of man is fed.

As season after season, and life after life, this effort is sustained, a point will undoubtedly be reached when the symbol of a tree that periodically sheds its leaves will cease to be appropriate for such a human being. "As further variants of nature's processes," says Robert Crosbie, "we see two kinds of trees, one of which denudes itself entirely and remains expressionless for a large part of its cycle, and another which slowly and continually renews itself in every part, never ceasing to give expression, and often holding in evidence the old leaf, the new leaf, the blossom and the fruit. Both of these are nature's processes." Average mankind is the exemplar of the former method, but the symbol of the Mahatma has ever been that of the immortal evergreen. He has no Devachan, enters no Nirvana, and preserves the integrity of his consciousness in all states and conditions.

TIDES OF MIND

OF the many "prophecies" to be found in the Theosophical literature, some are categorical, and some indefinite, suggestive and contingent. The categorical prophecies, it might be said, are the least important, for they record the flow from cause to effect of courses of action which are long since irreversible. They represent the scheme of karmic reality within which other phases of human development must perforce work out. When, for example, writing in the Introductory of *The Secret Doctrine,* H. P. Blavatsky observed (in 1888) that ". . . many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races," she presented, it now appears, a perspective which took into account lines of national and racial Karma that have already come into violent conflict—and the end, quite obviously, is not yet. The basis for such predictions is set forth in the first volume, along with a similar prognostication:

> It is simply knowledge and mathematically correct computations which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point in her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to. The reliability of the information depends, of course, on the acceptation or rejection of the claim for a tremendous period of historical observation. (*S.D.* 1, 646.)

Quotations of this general order might be multiplied, including, among others, the curious passage at the end of H.P.B.'s article, "Theosophy or Jesuitism?", some paragraphs from "A Turkish Effendi on Christendom and Islam," and, concerning the United States more particularly, the closing words of Mr. Judge's article, "Another Theosophical Prophecy," in which he says:

> This glorious country, free as it is, will not long be calm: *Unrest* is the word for this cycle. The people will rise. For what, who can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate. . . . Let those whose ears can hear the whispers, and the noise of the gathering clouds, of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced

> the furrows to indicate the character of the moral storms that will pursue their course, no matter what the legislation may be. But enough. Theosophists can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not the real man, and that "no one has ever been non-existent nor shall any of us ever cease to exist."

Here, indeed, is the spirit in which it is necessary to contemplate the categorical Theosophical prophecies. They are included in the body of the teachings, it may be, simply to suggest the profoundly scientific scope of this philosophy—its literally *anatomical* knowledge of the earth and its destiny. Least of all, at any rate, were such prophecies intended to serve as guide-marks to alarm on political grounds, or to give theosophists a private time-table of the rush of events in an age of karmic disaster. If, from the general sense of these hints, students are able to gain a greater feeling of stability in their work, and to become "undisturbed by anything which may come to pass," then the Theosophical prophecies concerning the affairs of the external world have perhaps served their purpose.

There are other prophecies, however, dealing with the psychic and moral environment of this cycle, which invite another sort of attention. These, too, are scattered without apparent order throughout the literature, and are rather "words to the wise" than literal "directions." Most unequivocal of all are the counsels which appear in H.P.B.'s messages to the American theosophists. Here, also, is a discussion of "accounts to be settled"—many of them, perhaps, within the limits of the present century—but these are inner, psychological accounts: conflicts, disproportions and disharmonies between the principles of human beings, rather than the gross and almost amoral accounts between nation and race. The ethical and moral issues of this cycle are clearly delineated in these messages. Meanwhile, a few years previously, in her *Lucifer* series, "The Esoteric Character of the Gospels," H.P.B. had intimated something of the *psychic* environment of the coming cycle, the time during which both the world and the Theosophical Movement would be subjected to crucial testing and a new sort of trial. There she speaks of the ending of an age and the beginning of a new one, saying that, "in a few years, . . . psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change."

It might be well to compare the import of this passage with the

significance of the diagram on page 300 of Vol. II of *The Secret Doctrine,* showing the scheme of psycho-spiritual evolution in the present cycle. Speaking to Americans in the Fourth Message, H.P.B. remarks:

> Your position as the fore-runners of the sixth sub-race of the fifth root race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. . . . Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you if you do not fail yourselves.

Explaining the diagram on page 300, she says: ". . . as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception." But, she cautions, we are still in the Fourth Round of cyclic development, in which the light of mind is still impeded by the conditions of material existence, so that the awakening possible at this time, for the race as a whole, is a pioneering anticipation of later cycles of evolution, although an opportunity of vital importance, offering a predetermining moment of choice that will profoundly affect the future.

There are two further considerations that should be helpful to bear in mind in connection with psychological prophecies. The original cultural setting of the Theosophical Movement—the movement which has for its purpose to lead the awakening mind of the times to self-control and further enlightenment—was extremely antipathetic to the Theosophical ideas and ideals. In the first place, the entire category of "spiritual" teachings known to the West had been tainted and degraded by the dogmas of theological religion. In consequence, as H.P.B. points out in the first of her messages to the American theosophists, "The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence." Nevertheless, the Theosophical Movement was launched in the world almost in the hour of revolt against the wornout "spirituality" of the churches, having to make its way against both the reactionary lethargy of ancient creeds and the

vigorous denials and atheism of uprising materialism. Obviously, the Theosophical Movement could find allies among *none* of the institutional formations of modern society. It brought, in truth, an *esoteric* doctrine, which required its students to look upon the contentions of both warring orthodoxies—the scientific and the religious—as equally missing the point. From the outset, the movement sought its friends and supporters among awakening individuals, without regard for their weakening cultural and institutional allegiances.

A fact of parallel importance about the present age was noted by William Q. Judge in his *Ocean of Theosophy.* In the sixth chapter, the chapter in which the present is named as a "transition period," Mr. Judge wrote:

> . . . the theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, *each man for himself,* . . .

This theme is elsewhere taken up by Mr. Judge—in the last editorial of Volume I of the *Path,* where he says that "in this curve of the cycle, the final authority is *the man himself.*" It appears again in his article, "Iconoclasm Toward Illusions," where he advocates bold statement of Theosophical conceptions:

> . . . the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth.

All these statements, it will be seen, are genuinely prophetic of the character of the transition age, which is now in full swing. They establish the framework of the *inner* conditions under which evolutionary progress must be made, and suggest as well some of the psychological and moral "conditionings" which are now exerting an obvious influence. Further clues are provided in H.P.B.'s decisively phrased article, "The Tidal Wave," which appeared in *Lucifer* for November, 1889. Here is set forth and described the "great psychic and spiritual change" said to be taking place during the quarter-

century cycle from 1875 to 1897. H.P.B. finds evidence of the awakening of the human spirit in the works of Dostoevsky, noting the reforms which have been "due to the silent and *unwelcome* influence of his pen." Her declaration of the moral energy at work in human affairs is emphatic:

> Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. . . .
>
> A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. . . . It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature,* who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.
>
> But woe to the twentieth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. . . . In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or mankind. . . .

One will look in vain in the literary journals and anthologies of criticism for analysis of this sort. Who among critics can write of the surge of moral power which appears within the limits of such a mystic cycle as that of the closing years of the nineteenth century, naming and identifying the writers who hold such promise for the welfare of their fellows? Even today, and with the keys provided in the Theosophical teachings, the currents which have reached toward freedom in the past are difficult to discern. For example, H.P.B.

speaks of the work of Edward Bellamy in glowing terms and singles out the Nationalist Movement, founded by Bellamy, as "an application of Theosophy." Yet today, anyone who reads Bellamy's great book, *Looking Backward,* will surely feel some perplexity from the realization that here is a perfect blueprint for what is now referred to by the epithet of the "omnipotent state." It becomes necessary to remember that *applications* are not themselves age-old and unchanging principles, but only "applications," and that as times change, the external aspect of human problems changes also. To underscore this point, it seems worth while to risk the possible over-emphasis of proposing that, today, Bellamy might be much more of an anarchist in his social convictions, and Thomas Paine, to name another lover of his fellows, an international pacifist of the Gandhian persuasion.

In any event, the prophecy of "The Tidal Wave" seems to have had adequate, if confused, verification. The fighters "for human rights and *man's divine nature*" were hardly victorious in their struggle against embattled orthodoxy. The contemporary scene even suggests that a double perversion of their objectives has taken place, through the relative triumph of materialism. Even the term used with such idealism and hope by H.P.B., speaking of *collective* life, now bears the overtones of totalitarian infamy and tyranny. Correspondingly, the idea of *individual* life has been turned into a credo of rugged selfishness and even triumphant animalism. And yet, even from behind these dark veils of karmic failure, the spirit in man still seeks to declare itself, although the only voices to be heard above the din seem to speak in the bitter accents of alienation. From John Dos Passos' *Soldiers Three* to the more articulately bitter post-war novels of the present epoch, the serious literature of the twentieth century speaks overwhelmingly in the language of revulsion. It is the plaint of the human individual which we hear—the homeless man who is alienated from every social and moral orthodoxy. They are rebels who do not know for what they fight, these writers. It is as though they have been overtaken by a Gargantuan disgust for the nineteenth-century hypocrisy which so revolted H.P.B.—as in, for example, "Diagnoses and Palliatives"—yet have discovered no affirmative faith for either living or writing. The lonely individual man—he is the good man, the common man, the all-but-forgotten man, whom these writers celebrate. His vocabulary is usually a rejection

of the language of polite society. He is contemptuous of polite society—the society which through its honored representatives gives body and substance to all the established hypocrisies of the present age.

Just as, in the eighteenth century, the giants of modern materialism tore down the shabby and threadbare appointments of orthodox Christianity, leaving only the skeleton of false logic, psychic exploitation and calculated deceit, so the modern inheritors of the spirit of rebellion break with the polite conventions which well-behaved Christians imposed upon their generations. Just as Baron d'Holbach and La Mettrie horrified the conventional people of their time with ribald attacks upon God, priest, and dogma, so, in the present, the cycle of iconoclasm still proceeds, attacking even the secular customs of behavior and "morality" which belong, however remotely, to the civilization of Christendom.

One may say that the relative victory of materialism and orthodoxy seems to have forced the exoteric expression of the forces of human freedom almost into the gutters, the by-ways, and literary coteries. Why have the so-called "lunatic fringes" of our society been the only harbor available to eccentric devotees of human freedom? It is almost as though modern society were destined by its own selfishness and thoughtless disregard of the sufferings of others to drink even the dregs from the cup of unregulated freedom, until, finally, from an ultimate disillusionment with both old dogmas and new panaceas, an entirely new start may be made.

At least two great manias fastened upon the Western world by Christianity will have to wear out their spurious emotionalism and all the equally spurious reactions to them, before the great masses of mankind will be ready to turn to a natural and spiritual philosophy of life. These are the gigantic fraud of the Personal God idea and its corresponding psychosis on the subject of sex. Our own age, it seems, has inherited both disillusionment with God and the excesses following inevitably upon centuries of Calvinistic repression. What more natural than that the angry enemies of dogma should declare as "good" and even the path to "normal" healthy living (their version of "salvation"), the acts and attitudes which the churches both condemned as "sinful" and condoned as "inevitable" in weak and imperfect man?

So, it is through these twisted and distorted cross-currents of thought and feeling that the human spirit still strives and contests to give expression to its inner hopes, its intimations of, if not the god within, at least of a quality in human beings which bears intrinsic respect for the human essence in others and seeks a life of integrity and justice.

From the present until the next "mystic cycle"—the time of the full height of the next "tidal wave"—is barely a quarter of a century. So, in keeping with other prophecies concerning the karmic cycles which underlie the surface events of history, we may suppose that during this period will come a resolution of psychic confusion and a ranging of the moral forces for the next great impetus of cyclic evolution. While the spiritualistic movement played the dominant part in preparing the field of battle in the nineteenth century, it seems likely that in this century the issues will be drawn even more closely to the thought and interests of the great mass of mankind. Scores of orthodoxies, doubtless, will perish during the preparatory stages, and likewise the representatives of numerous unpopular causes will slowly become clarifiers and definers of the struggle that is to come. The present, then, more than any other time, is inevitably a period of extraordinary confusion, when the inner spirit and intent of matters before the eye must be sought out and recognized. This cycle calls for patience, for an open mind, and for that freedom from dogma and allegiance to habit which only the perception of principles makes possible.

TRANSITION

Today humanity is passing through a transition phase. The social conscience already condemns the former modes of life and is ready to adopt the new. The whole world feels it and is convinced of it. But inertia, fear of the unknown, retards its application in practice. In such case it sometimes needs but one word to make the force called public opinion change the whole order of things at once, and to do it without struggle or violence.

—TOLSTOY

NOTES ON THE KEY

IT is sometimes thought, in the academic world, that the best textbook can be recognized by its provision of concise and complete answers for all the questions raised in exploration of the subject discussed. But two of the most important and widely used theosophical texts, H. P. Blavatsky's *Key to Theosophy* and William Q. Judge's *Ocean of Theosophy,* are obviously unconcerned with this standard. The first page of *The Ocean of Theosophy* is characterized by the same tone of the unfathomable nature of Theosophy "in its deepest parts" as the first page of H.P.B.'s Preface, which cautions:

> That this book should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought not of the language, is due to depth not to confusion. To the mentally lazy or obtuse, Theosophy must remain a riddle.

The implication here is evidently that some "obscurity of thought" is unavoidable because even the most perfect verbal expression can never equal Ideation; and, perhaps, further, any attempt at too literal representation of the Wisdom Religion would be *mis*representation. Arbitrary religions and partisan social groupings can afford the luxury of pretensions to embody "the whole of truth" in words; the theosophist, striving for a broader and deeper vision, is paradoxically more modest in his claims. Each man's capacity for grasping and expressing principles reveals, not Absolute Truth in the abstract, but only *his own truth,* and each advance in understanding is the result of "progress by his own efforts."

With these thoughts in mind, intimated at the outset in the *Key's* Preface, the inquirer into Theosophy will undoubtedly realize the importance of considering all the points of emphasis made under the various chapter and section headings in the light of the ideas and problems of H.P.B.'s time of writing. For it is an inevitable corollary of the foregoing that if philosophical truth is relative to the perceptions of each individual, so are all *applications* of basic principles relative to time, place and circumstance. To read the *Key* in this fashion, further, is to invite a comparison between the cultural, religious, and educational trends of the nineteenth and twentieth centuries and to stimulate some creative imagination in the reader. If, consequently, the reader searches for possible contemporary illus-

trations to extend or supplant the ones selected in 1889, he is not guilty of an irreverence—perhaps, instead, he is seeking, in his own way, to follow the methods of self-instruction recommended by H. P. Blavatsky.

However, there is another primal consideration in respect to H.P.B.'s writings. We might almost say there are two books called *The Key to Theosophy* in the same volume, "in coadunition but not in consubstantiality." The basic principles of the philosophy are an unchanging core, whatever the illustrations or verbiage used for their representation. This it is that helps a student to gain feelings of confidence in both the teacher and the teachings, and this, the *esoteric* or *noumenal* "Key to Theosophy," exists with the same inner structure no matter how many times specific points of emphasis in the actual text might be changed. Had H.P.B. extended her life over another fifty years it is quite possible, is it not, that she would have re-written *The Key to Theosophy* at least every five or ten years? Yet the Philosopher would find the same essential meaning in each edition.

The first page of the *Key,* entitled "The Meaning of the Name," defines Theosophy in what appears to be an extravagant manner. Any use of the word "Divine," at least, is apt to stir our associations with theological references to specially ordained knowledge. In the succeeding paragraph, however, H.P.B. presents and clarifies an important shift in meaning. There is, she says, and always has been, true wisdom of a spiritual kind, known to those in whom the Divine Potentiality has been sufficiently realized, *but this connection with superior wisdom is individually earned, never ordained.* There are no "revelations" save the progressive awakenings of each aspiring soul, and Divine Wisdom is a matter of degree rather than of sudden dispensation. Who possesses "Divine Wisdom," then? The answer is that all men possess a portion, even though it should apparently little avail the majority. What is the work of Theosophy? First, to demonstrate that Divine Wisdom is the natural heritage of all mankind, reflected in both the solitary intuitions of the independent thinker and in the creeds of the world's great religions. Secondly, to provide, out of the inexhaustible storehouse of accumulated (Wm. Q. Judge says *"verified"*) truth that makes "The Secret Doctrine," a groundwork of philosophical and psychological principles which will

enable men to connect and correlate their own highest aspirations and thoughts.

Here we may consider the crucial meaning of all suggestive statements concerning man's present stage in evolution. We are in transition, Judge says, from the man possessed of the *germ* of mind, *to the man of mind complete.* We are not yet fully self-conscious, in other words, though we have reached a stage of moral responsibility completely beyond the animal world. Our visions of Truth in respect to our relation with the cosmos, correspondingly, are apt to be isolated and disjointed, not of a "steady, constant nature." Here, we might reflect, is the further line of demarcation between human *adepts* in wisdom and ourselves. We already are enabled to see portions of the truths they see clearly, but are unable to retain, with any satisfactory degree of clarity, what we see. Any man's noblest dreams partake of the "Divine Vision," but the dreams fade, or are twisted by creeds and prejudices of karmic environment. The function of philosophy is simply to enable men to retain and extend their visions of truth and the aspirations for progress they already experience.

Therefore, it may be that the simplest definition of Theosophy is that it is "wisdom about the soul nature of man," or wisdom about *all* that in man which is more than physical, wherever and however obtained or transmitted. The first representation of the *Key To Theosophy* is that such knowledge exists for some, and may ultimately exist for all. Another representation occurring explicitly in the Prefaces of *Isis Unveiled* and *The Secret Doctrine,* is that H.P.B. herself has been able to study under adept teachers—the preservers in tangible form of verified and verifiable teachings—yet no mention is made of this in the introduction to the *Key,* nor in her definition of Theosophy provided on the first page. Here, instead, she is apparently speaking to illuminate the attitude of mutual study which from the first was intended to characterize the work of the Theosophical Society. It was no part of one's affiliation with the T.S. to accept H.P.B. as an agent or disciple of living Masters of Wisdom. The statements made in respect to such instruction were made "on her own personal responsibility" and did not involve the obligation to accept a "claim" on the part of the fellows of the Society. In consonance with this orientation, we shall be able to note that it is not until

the closing pages of the *Key* that she takes upon herself the difficult task of answering the question "Who are the rumoured Mahatmas?" Thereupon, she speaks of them as *living men* who are the theosophists' teachers, in that the essential outlines of study and doctrine were by them made available. But the initial emphasis is upon *study,* not upon the sources from which suggestions as to method of study were obtained. Thus we find, on page 19, that members of the Society were left "free to profess whatever religion or philosophy they like, or none if they so prefer," their only self-imposed obligation being to cooperate in the methods of study propounded as a basis for membership in the statement of the Three Objects of the Society.

The Program was essentially one of mental discipline, reflecting the spirit of the Eclectic Theosophical School of Ammonius Saccas, who, according to Mosheim, believed that one must, by philosophical reasoning, "reduce within bounds the universally-prevailing dominion of superstition" and bring back the "religion of the multitude" .... to its original purity by "expounding it upon philosophical principles."

The Science of Man

A better knowledge of ourselves cannot be acquired merely by selecting positive facts in the mass of information concerning man, and by making a complete inventory of his activities. Neither would the completion of these data by new observations and experiments, and the building up of a true science of man be sufficient. Above all, we need a synthesis that can be utilized. The purpose of this knowledge is not to satisfy our curiosity, but to rebuild ourselves and our surroundings. Such a purpose is essentially practical. . . . The science of man will be the task of the future.

—Alexis Carrel

YOUTH-COMPANIONS ASK—

HOW *much responsibility do we have for other people, from the theosophical viewpoint?*

Let us make a distinction—we hope not simply verbal—between responsibility *for* and responsibility *to* others. Our responsibility *for* others is quite limited. That is, having the major portion of the task of protection and guidance for another is the lot almost exclusively of parents and, to a certain degree, of teachers. Such people undertake a large amount of responsibility for the young and inexperienced whom Karma has placed in their charge. So, in this sense, our responsibility for others is not a staggeringly large field to cover.

But Theosophy defines, does it not, a wider and more subtle bond of responsibility linking not only every member of humanity, but the whole of nature, in the indissoluble union of brotherhood? How can it be otherwise than that each man is responsible *to* every other one of that brotherhood? There may possibly be those whose credo is the complete freedom of the individual, and who feel that their course is their own without reference to its effect on other individuals, yet we wonder if any *man* is actually known to claim so complete a prideful isolation. Rather, there seem to be infinite gradations of "taking into account" the needs and sensitivities of others. Some incline to show too much deference to the opinions and feelings of their fellows in choosing a line of expression or conduct, while others show too little. The implications of the theosophic philosophy seem paradoxical here, do they not, since the *Gita* recommends "being uninterested in the event of things," or "unmindful of results," while all Theosophical Teachers speak strongly for universal compassion for others? The *Gita* really counsels Arjuna to take no *personal self-interest* in the results of necessary actions, indicating an attitude which is neither oblivious to nor dominated by the probable reactions of others. Perhaps the best way to apply Krishna's advice would be to determine to never upset another's equilibrium by word, nor confuse them with actions which may be taken as a poor example, unless some definite allegiance to principle leaves no other course. The man who so lives must embody both courage and re-

straint, his choice ultimately depending upon his conviction of necessity.

There is the story told of a Muslim saint, Bayazid, who, having purchased some cardamon seeds at one point in a long pilgrimage, discovered, after having journeyed far from the place, that he still had a few seeds hidden in a fold of his clothing. "I've carried the poor creatures away from their home," he said. Turning around, he walked back for several hundred miles to return the cardamon seeds to their familiar surroundings. Silly, we may think, how fantastically overdone! The tale is, of course, symbolic. In the saint's concern for the humblest form of life which he had inadvertently taken from its karmic position, may lie a long treatise on our responsibility to and for all men, at least, with whom Karma throws us into contact.

Do "dark forces" actually exist, or are they simply a kind of theosophical bogey-man, to ensure virtue among theosophists?

To answer this question, we should do some reading on our own, in the theosophical literature. There is, for instance, Mr. Judge's article on the "Dweller of the Threshold," his "Glamour," and H.P.B.'s "Black Magic of Hate," to mention a few. Scattered throughout Mr. Judge's *Letters That Have Helped Me* may be found references to "dark forces," showing that Mr. Judge knew them to be actualities (see Vol. II, pp. 60, 64, 73, 75, for instance).

What may have led the questioner to doubt the reality of "dark forces" is that he is trying to consider them as separate from men. In one sense, they are thus separate, in that often men may be used by them while being unaware of the fact. And yet we may say that if men were not ready instruments to their hands, they would have no actual existence, for they need *human* minds and *human* emotions to work through. They can no more manifest without human help than water can flow through a pipe if the faucet is closed.

We may be sure that dark forces *do* exist, but for our purposes, and from our point of vision, they cannot be distinguished from *human beings* acting in a sub-human or devilish manner.

What are we to suppose Mr. Crosbie meant when he spoke of the necessity members of U.L.T. will be in of "agreeing to disagree"? This seems a rather risky proposition, since sometimes agreeing to a thing may mean a complete reversal of what we consider right to do.

Perhaps better than attempting to "suppose" what Mr. Crosbie meant, why not ourselves read the letter in which the idea of agreement to differ is put forth? Letter Seven of "In the Beginning" is worth reading in its entirety on this subject, but the whole of the last section of *The Friendly Philosopher* is one great answer to the question. An agreement to differ, in R.C.'s terms, means a willingness to allow each to work in his own way, in the way which seems best to him, following the idea that "no method is the true method," the right method being a combination of all methods. An agreement to disagree on methods may be seen to be not only *not* "risky," but in truth the only possible basis for united work on the part of more than one individual.

Mr. Crosbie says, for instance, "We have not only the duty of promulgating, but of safeguarding as far as possible the *spirit* of our Declaration." It appears certain that without continued "similarity of aim, purpose and teaching," there cannot be a principled agreement to disagree.

In turn, unless there is mutual acceptance of sincere motivation, neither "agreements" nor "disagreements" can be conducive to progress. A unity of intent cannot be propagandized nor formally proclaimed to any effect save confusion, wherein may lie one of the secrets behind the factional divisions occuring within most organizations. Similarly with methods of work: unless each "method" chosen in theosophical work can be seen to need supplementation by some truth in each contrasting "method," no amount of argument will bring about Unity in "aim, purpose and teaching."

Responsible Thinking

Responsible thinking implies at least, first, the duty to verify our facts and check our evidences; second, the humility to admit the possibility of error of our judgment and to guard against bias and dogmatism; and thirdly, a willingness to work out as thoroughly as we can all the possible consequences that may follow the acceptance of our theory or policy, and to hold ourselves morally responsible for those consequences.

—Hu Shih

FROM "THE OCCULT WORLD"

[A. P. Sinnett's recitals of "first occult experiences" conclude with several instances of remarkable phenomena connected with the sending, receiving, and reading of his letters to the Master K.H., and the precipitation (usually through Mme. Blavatsky) of Adept letters in return. Within a few hours, notwithstanding great distances—over which, by then existing means of communication, letters and messages would often consume many days in traveling—Sinnett would obtain answers or marginal comments on his letters, often with the original envelope remaining as first sealed by himself. Several times, letters coming to Sinnett from other correspondents carried additional remarks from K.H., "inserted" en route and without knowledge of the senders. These illustrations of "the passage of matter through matter" prompted further questions:]

OF course I have asked Koot Hoomi [Sinnett reports] for an explanation of these little phenomena, but it is easier for me to ask than for him to answer, partly because the forces which the adepts bring to bear upon matter to achieve abnormal results, are of a kind which ordinary science knows so little about that we of the outer world are not prepared for such explanations; and partly because the manipulation of the forces employed has to do, sometimes, with secrets of initiation which an occultist must not reveal. However, in reference to the subject before us, I received on one occasion this hint as an explanation.

". . . . Besides, bear in mind that these my letters are not written, but *impressed,* or precipitated, and then all mistakes corrected."

Of course I wanted to know more about such precipitation; was it a process which followed thought more rapidly than any with which we were familiar? And as regards letters received, did the meaning of these penetrate the understanding of an occult recipient at once, or were they read in the ordinary way?

"Of course I have to read every word you write," Koot Hoomi replied, "otherwise I would make a fine mess of it. And whether it be through my physical or spiritual eyes, the time required for it is practically the same. As much may be said of my replies; for whether I precipitate or dictate them or write my answers myself, the difference in time saved is very minute. I have to think it over, to photograph every word and sentence carefully in my brain, before it

can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present [this] is *all* I can tell you. When science will have learned more about the mystery of the lithophyl (or litho-biblion), and how the impress of leaves comes originally to take place on stones, then I will be able to make you better understand the process. But you must know and remember one thing—we but follow and servilely copy Nature in her works."

In another letter Koot Hoomi expatiates more fully on the difficulty of making occult explanations intelligible to minds trained only in modern science.

"Only the progress one makes in the study of arcane knowledge from its rudimental elements brings him gradually to understand our meaning. Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men —the temporarily isolated fragments of the universal soul, and the cosmic soul itself—bring them into full rapport. Once this established, then only will those awakened sympathies serve, indeed, to connect *Man* with—what, for the want of a European scientific word more competent to express the idea, I am again compelled to describe as that energetic chain which binds together the material and immaterial kosmos—Past, Present, and Future, and quickens his perceptions so as to clearly grasp not merely all things of matter, but of spirit also. I feel even irritated at having to use these three clumsy words—Past, Present, and Future. Miserable concepts of the objective phases of the subjective whole, they are about as ill adapted for the purpose, as an axe for fine carving.

"Oh, my poor disappointed friend, that you were already so far advanced on THE PATH that this simple transmission of ideas should not be encumbered by the conditions of matter, the union of your mind with ours prevented by its induced incapabilities! Such is unfortunately the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern

thoughts been developed in the line of practical materialism, that it is now next to impossible, either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult Kosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all. And here is the bar which has hitherto prevented a conviction of the theosophical truths from gaining currency among Western nations—caused theosophical study to be cast aside as useless and fantastic by Western philosophers. How shall I teach you to read and write, or even comprehend a language of which no alphabet palpable or words audible to you have yet been invented! How could the phenomena of our modern electrical science be explained to—say, a Greek philosopher of the days of Ptolemy, were he suddenly recalled to life—with such an unbridged hiatus in discovery as would exist between his and our age? Would not the very technical terms be to him an unintelligible jargon, an abracadabra of meaningless sounds, and the very instruments and apparatuses used but miraculous monstrosities?

"Suppose for one instant I were to describe to you the lines of those colour rays that lie beyond the so-called visible spectrum—rays invisible to all but a very few even among us; to explain how we can find in space any one of the so-called subjective or *accidental* colours —the *complement* (to speak mathematically) *moreover* of *any other given colour of a dichromatic body* (which alone sounds like an absurdity)—could you comprehend, do you think, their optical effect, or even my meaning? And since you see them not—such rays—nor can know them, nor have you any names for them as yet in science, if I were to tell you . . . . 'without moving from your writing-desk, try [to] search for, and produce before your eyes the whole solar spectrum decomposed into fourteen prismatic colours (seven being complementary), as it is but with the help of that occult light that you can see me from a distance as I see you'—what, think you, would be the answer? What would you have to reply? Would you not be likely enough to retort by telling me that as there never were but seven (now three) primary colours which, moreover, have never yet by any known physical process been seen decomposed further than the seven prismatic hues, my invitation was as unscientific as it was absurd? Adding that my offer to search for an imaginary solar com-

plement, being no compliment to your knowledge of physical science —I had better, perhaps, go and search for my mythical dichromatic and solar 'pairs' in Thibet, for modern science has hitherto been unable to bring under any theory even so simple a phenomenon as the colours of all such dichromatic bodies. And yet truth knows these colours are objective enough.

"So you see the insurmountable difficulties in the way of obtaining not only *absolute,* but even primary knowledge in Occult Science, for one situated as you are. How could you make yourself understood, *command* in fact, those semi-intelligent Forces, whose means of communicating with us are not through spoken words, but through sounds and colours in correlations between the vibrations of the two? For sound, light, and color are the main factors in forming those grades of intelligences, these beings of whose very existence you have no conception, nor are you allowed to believe in them—Atheists and Christians, Materialists and Spiritualists, all bringing forward their respective arguments against such a belief—Science objecting stronger than either of these to such a degrading superstition.

"Thus, because they cannot with one leap over the boundary walls attain to the pinnacles of Eternity—because *we* cannot take a savage from the centre of Africa and make him comprehend at once the *Principia* of Newton, or the *Sociology* of Herbert Spencer, or make an unlettered child write a new Iliad in old Achaian Greek, or an ordinary painter depict scenes on Saturn, or sketch the inhabitants of Arcturus—*because of all this our very existence is denied.* Yes, for this reason are believers in us pronounced imposters and fools, and the very science which leads to the highest goal of the highest knowledge, to the real tasting of the Tree of Life and Wisdom—is scouted as a wild flight of imagination."

The following passage occurs in another letter, but it adheres naturally enough to the extract just concluded.

"The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind. The terms Unscientific, Impossible, Hallucination, Imposture, have hitherto been used in a very loose, careless way, as implying in the occult phenomena some-

thing either mysterious and abnormal, or a premeditated imposture. And this is why our chiefs have determined to shed upon a few recipient minds more light upon the subject, and to prove to them that such manifestations are as reducible to law as the simplest phenomena in the physical universe.

"The wiseacres say, 'the age of miracles is past'; but we answer, 'it never existed.' While not unparalleled or without their counterpart in universal history, these phenomena must and *will* come with an overpowering influence upon the world of sceptics and bigots. They *have* to prove both destructive and constructive—destructive in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace, like the Mexican weed, nigh all mankind; but constructive of new institutions of a genuine practical Brotherhood of Humanity, where all will become co-workers of Nature, will work for the good of mankind, *with* and *through* the higher *planetary spirits,* the only spirits we believe in. Phenomenal elements previously unthought of, undreamed of, will soon begin manifesting themselves day by day with constantly augmented force, and disclose at last the secrets of their mysterious workings.*

"Plato was right. Ideas rule the world; and as men's minds will receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena, but these universal ideas, that we study; as to comprehend the former, we have first to understand the latter. They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the eternal, of the finite to the infinite; ideas larger, grander, more comprehensive,

---

*The following passage in the Master's letter was the subject of the "Kiddle incident," the occult side of which is given in an Appendix to *The Occult World*, fourth edition, 1885. (See concluding installment, to appear in the December THEOSOPHY.) —Eds., THEOSOPHY.

recognizing the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an ETERNAL Now: while to uninitiated mortals, time is past or future, as related to their finite existence on this material speck of dirt. This is what we study and what many have solved. . . . . Meanwhile, being human, I have to rest. I took no sleep for over sixty hours."

Here are a few lines from Koot Hoomi's hand, in a letter not addressed to me. It falls conveniently into the present series of extracts.

"Be it as it may, we are content to live as we do, unknown and undisturbed by a civilization which rests so exclusively upon intellect. Nor do we feel in any way concerned about the revival of our ancient art and high civilization, for these are as sure to come back in their time, and in a higher form, as the Plesiosaurus and the Megatherium in theirs. We have the weakness to believe in ever-recurrent cycles, and hope to quicken the resurrection of what is past and gone. We could not impede it, even if we would. The new civilization will be but the child of the old one, and we have but to leave the eternal law to take its own course, to have our dead ones come out of their graves; yet we are certainly anxious to hasten the welcome event. Fear not, although we do 'cling superstitiously to the relics of the past,' our knowledge will not pass away from the sight of man. It is 'the gift of the gods,' and the most precious relic of all. The keepers of the sacred light did not safely cross so many ages but to find themselves wrecked on the rocks of modern skepticism. Our pilots are too experienced sailors to allow us to fear any such disaster. We will always find volunteers to replace the tired sentries, and the world, bad as it is in its present state of transitory period, can yet furnish us with a few men now and then."

Turning back to my own correspondence and to the latest letter I received from Koot Hoomi before leaving India on the trip home during which I am writing these pages, I read:—

"I hope that at least *you* will understand that we (or most of us) are far from being the heartless morally dried-up mummies some would fancy us to be. Mejnour is very well where he is—as an ideal character of a thrilling, in many respects truthful story. Yet, believe me, few of us would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry. We may not be quite 'the boys' to quote [Olcott's] irreverent expression when speak-

ing of us, yet none of *our* degree are like the stern hero of Bulwer's romance. While the facilities of observation secured to some of us by our condition, certainly give a greater breadth of view, a more pronounced and impartial, a more widely spread humaneness—for, answering Addison, we might justly maintain that *it is* 'the business of "magic" to humanize our natures with compassion'—for the whole mankind as all living beings, instead of concentrating and limiting our affections to one predilected race—yet few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be unsusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity. Of course the greater the progress toward deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, bloodties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love for humanity as a whole. For it is humanity which is the great orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. It reminds me of the old fable of the war between the body and its members; here, too, each limb of this huge 'orphan,' fatherless and motherless, selfishly cares but for itself. The body, uncared for, suffers eternally whether the limbs are at war or at rest. Its suffering and agony never cease; and who can blame it—as your materialistic philosophers do—if, in this everlasting isolation and neglect, it has evolved gods unto whom 'it ever cries for help, but is not heard.' Thus—

> 'Since there is hope for man only in man,
> I would not let one cry whom I could save.'

"Yet I confess that I individually am not yet exempt from some of the terrestrial attachments. I am still attracted toward some men more than towards others, and philanthropy as preached by our great Patron—

> '.....the Saviour of the world,
> The teacher of Nirvana and the Law'

has never killed in me either individual preferences of friendship, love

for my next of kin, or the ardent feeling of patriotism for the country in which I was last materially individualized."

I had asked Koot Hoomi how far I was at liberty to use his letters in the preparation of this volume, and, a few lines after the passage just quoted, he says:—

"I lay no restrictions upon your making use of anything I may have written to you or Mr. [Hume] having full confidence in your tact and judgment as to what should be printed, and how it should be presented. I must only ask you . . . . ." and then he goes on to indicate one letter which he wishes me to withhold. . . . . "As to the rest, I relinquish it to the mangling tooth of criticism."

Universal Existence

Ordinarily a man is said to reach Nirvana when he evolutes into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of nature after the completion of the Seventh Round in the present planetary chain. After becoming a Dhyan Chohan a man does not according to the law of nature incarnate in any of the other planetary chains of this solar system. The whole solar system is his home. He continues to discharge his duties in the government of this solar system until the time of solar pralaya when his monad after a period of rest will have to *overshadow* in another solar system a particular human being during his successive incarnations, and attach itself to his highest principles when he becomes a Dhyan Chohan in his turn. There is progressive spiritual development in the innumerable solar systems of the infinite cosmos. Until the time of cosmic Pralaya, the monad will continue to act in the manner above indicated and it is only during the inconceivable period of cosmic sleep which follows the present period of activity, that the highest condition of Nirvana is realized.

—H. P. Blavatsky

WHERE IS THE TREASURE?

WHAT is it we are seeking—ourselves, and so many, many others—as we hurry along from morn to night, day after day, ever busy yet never acquiring anything of lasting value, nor aught that yields fulfilment to the heart's longings and urge? We watch the thousands of fellow-beings as they rush along the crowded city streets, each intent on some end known only to himself and self-impelled—whether it be the financier on the way to his office, the laborer to his job, the housewife to her shopping and home again to her tasks—endlessly on and on, and, we wonder! Even in the more quiet wilds the farmer pursues his endless task of tilling the soil, sowing and reaping, of tending his flocks, while the housewife likewise is at her "work which never ends." And millions of men have been doing the same for millions of years. Are we all, it may be, on a treasure-hunt no different really from those we loved in our childhood, though we think that when we are men we must put away childish things? Must the treasure be likewise something as evanescent as the things of the world of imagination in which the child so happily lives? No, no, we say, that can not be so. That all men know longing, and are ever urged to seek and to do, ever onward, must mean that there is something in the heart—so alike in all beings—which will not be denied; that the human heart has indeed "not yet uttered itself." What is it? And shall we find the end of the treasure-hunt when we have found that utterance? A poet tells us that

> Longing is God's fresh heavenward Will
> With our poor earthward striving.
> We quench it that we may be still,
> Content with simply living.
> But would we learn that heart's full scope
> Which we are hourly wronging,
> Our lives must climb from hope to hope,
> And realize our longing.

But why do we wonder about it? What do these ideas and questionings mean? Are they but idle thoughts, taking time and energy away from the constant thinking and planning we must do in order to keep life going, to do the things that life demands of us? Yet this undercurrent of thought persists even in the midst of the busy-

ness of the days and will not be stilled. Why? Can it have any relation to that other persistence of the heart's longings, despite the sneering comments of the present moment?

I once knew someone who seemed, oh, so wise, so at peace in himself, so powerful of accomplishment, so skillful in all that he so quietly did, yet ever ready to pause and be a friend to man, even to a simple soul like myself. He, too, made me wonder. The wonder was how he had become such a Sage; if he perchance had found the mysterious treasure and could tell me. So I took courage and asked him some of these very questions. The words with which he replied with kindly smile and understanding eye, did to my soul what often a sweet melody floating in the air will do to jangled nerves or weary body. And with it, a fleeting but precious glimpse of the Treasure I sought! Sometimes that vision has grown dim in the midst of the day's demands since then, but through all it has persisted, feeding heart, and sustaining hope, seemingly in spite of myself. So I know it must have been a glimpse of something everlasting. What were his words?

He simply said, yes, child, your wonderings and your longings are of the nature of the only Real that you may know—the very Treasure you seek. Never let them die; follow them up, for they have led you thus far to where you may know what the Treasure is that you and all men seek, and how to find it, for it must be found ere life's long journey is done. Nor is this life the only one. You have lived many ere this, and many lie ahead, for great achievement may not be gained in one short life. Moreover, you have wandered far in your search, and long through the corridors of time. These wanderings must be retraced to find their real meanings. Where to? Back to the divine Source from which you started, the source of all your longings, the source of all wondering, questioning, planning of achievements, to the very source of all power to achieve. Thus far you have thought to find it in the objects of your imaginings and undertakings, in the fleeting pleasures and joys of life. But there the Treasure will never be found, nor must you travel far and wide to find it. It lies so close at hand that you can not see or touch it, and thus have you overlooked it. Tell me, where in yourself do you feel joy? Where peace, and love and the great desire to serve whom you love? Where charity, patience, courage and the urge to do justice

with consideration for all? You know where, and you may also know that those feelings are innately *yours*—your precious touch with and hint of the very nature of the Treasure you seek. They give promise that when found and used they will grow, and grow, 'til the whole world is encompassed—leaving naught to be desired. Live then in the heart, the source of all power. Use, then, another power that is the handmaiden to heart-power—the power in you to think and ideate, to question, to devise ways and means for the accomplishing of your heart's desires. You know it as the mind, where will and imagination work their magic of creation, for behind every form that exists in this so seeming world lie will and idea, with feeling at the root of every idea or thought. Combine, then, the two —pure heart and clean mind—putting them at the service of the God within which is your true Self, that thus He may find fulfilment, the realization of Himself in action. The Heart will have uttered itself, and the Treasure will be found to include all Treasures.

But beware, while you dare. Beware the intention to seek and find the Treasure for yourself alone, or gaining it, to hold it as your "possession." Think you that one may be saved while all the rest must suffer? Do you forget that all men are seeking even as yourself? They have minds and hearts as you have. They have longings and powers, too. Must the Treasure not be the same for them as for you, since all share life equally? If you have within you an exhaustless generator of force and form and quality, then surely every other human being has it too. How else are the great accomplishments in the world brought about? How are great cities built, with conveniences of living and transportation, if not by the combined thought, will and work of the people concerned, and with the very intention that all shall use them, even though it is by sharing the cost? Every home, every school, every market place, the roadways that connect every community in the country with all others, the bridges that span the rivers, the tunnels that run under them, the planes that conquer the skies—all the millions of inventions and other works both useful and beautiful that go to make up life as we know it—are but symbols of the brotherhood and interdependence of man, and witness to the powers of men. While that spirit of brotherhood, mutual help and interdependence prevails, all is well—peace and prosperity also prevail. But alas for man and nature, when

man's inhumanity takes precedence over his humanity, his selfishness over his sense of brotherhood! Then, man's powers are turned to destruction and to injury of others, the cause of all sorrow and retrogression—to loss of all the treasures gained. When each learns the wisdom of using his own powers and treasures for others' sake and in conjunction with others toward the common Goal—the fulfilment of Nature's pleasure, disposition and will, the unfoldment of the Divine Thought in the Divine Mind of which our mind is a part, a unison of hearts of which the rhythmic beat of our own heart is but an echo—then will the Law of Love reign king of all, in a realm of Brotherhood and Righteousness.

With the vision revealed in the words of the Sage, along with the heart's new sense, comes also a challenge to the mind to assume the responsibility of its creative powers—to start on its path of learning, in order to be the better able to help and teach others. Thus did the Sage teach that all Sages have become. He also promised his help to all fellow seekers, since for that alone he lives. His was the assurance that even a little of such practice delivers a man from great risk; that it is the effort that counts—the combined effort of mind and heart. The Treasure is its own finding! One ceases to "wonder" once he responds to the challenge—for then he *knows*. And—"that which in thee knows, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the Hour shall never strike."

It is necessary that we should seek and knock and thereby ask the Omnipresent Power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light.

—PARACELSUS

ON THE LOOKOUT

Another "Biography" of H.P.B.

Fate, a somewhat brash newcomer to the field of psychic or "occult" periodicals, in its October issue presents what is called an "authentic biography of the founder of Theosophy," adding, in the editorial headline, that "Madame Blavatsky also seems to have been a great medium." Accordingly, it follows that this article is about as "authentic" as other and more lengthy "biographies" of H.P.B., although the account is obviously intended to be sympathetic. From the early days of the Theosophical Movement until the present, the misconception has persisted that H.P.B. was a "medium," despite the fact that one of the major purposes of her "occult" demonstrations—in which, of course, *Fate* takes great interest—was to illustrate the difference between the passivity of mediumship and the will-action of adept powers. Perhaps without meaning to, the *Fate* writer does make this distinction by implication, for he remarks of Helena Hahn (H.B.B.'s name before she married General Blavatsky) that "from the very first she was possessed of an indomitable will." And of the later years in America, he says: "Her ability to produce practically any type of psychic phenomena in broad daylight, her amazing personality, and her great knowledge of the occult soon made her a favorite subject of newspaper reporters." These qualities have never been characteristic of mediums.

"Exciting" Content

Unfortunately, the testimony of C. W. Leadbeater, called "the famous occultist," is gratuitously added on the subject of the Masters, which can hardly increase the interest in Theosophy or Madame Blavatsky of intelligent persons who have previously encountered the facts of Mr. Leadbeater's career, his influence on Mrs. Besant and the Theosophical Society, or even his books. An instance of precipitation by H.P.B. is described from the writings of C. Jinarajadasa, and among other persons quoted are Madame Jelihowsky, H.P.B.'s aunt, the Countess Wachtmeister, A. P. Sinnett, and A. L. Rawson. Obviously, *Fate* wanted an "exciting" article, and this, we suppose, is what the *Fate* editors think they have published. There

is extensive material on H.P.B.'s ability to read rare books in the astral light, with her explanation, taken from the Countess Wachtmeister's *Reminiscences of H. P. Blavatsky,* on how this works.

The article is nevertheless an honest attempt to defend H.P.B. against the often repeated calumnies of her enemies. Despite some misinformation such as the claim that H.P.B. reincarnated "almost immediately in a much younger body," and the statement that *The Secret Doctrine* is made up of "*three* large volumes," the writer obviously places no confidence in any of the attacks on H.P.B.'s good name and character. He notes the great injustice of the "infamous 'Coulomb Conspiracy'," and observes that "She suffered the agony of being misunderstood, of being misquoted and vilified."

Sympathetic Confusion

The concluding paragraph is representative of the mood of the article:

> Thus in brief we have the strange story of one of the most controversial figures who ever lived. Whether or not we can believe in her beloved Masters—an inner Government of perfected men who direct the destiny of the world—is a matter for each individual to decide for himself. But we do know that Madame Blavatsky has left to the world a great legacy of occult literature. Since her death many of her teachings have been verified by Science. One day the world may discover that this maligned and abused woman was even more right than we imagine today.

The difficulty with "sympathetic" articles of this sort is that they often make more confusion than friends for the Theosophical Movement. The writer, perhaps, sees nothing wrong with the idea of perfected men directing "the destiny of the world," whereas the student of H.P.B. knows that nothing could be more impossible. As one of the Adepts, quoted in W. Q. Judge's *Ocean of Theosophy,* has said: "We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. . . . we, borne along the mighty tide, can only modify and direct some of its minor currents."

A Popular Audience

But with all its mistakes, this article is worth some reflection. It appears in a magazine that is itself a symptom of change in the mind of the race, suggesting that a new plasticity of outlook is developing.

Fate's methods are undoubtedly sensational in their appeal to the intellectual fringes of modern society, yet to reach its fourth volume without succumbing is something of an achievement for a magazine that deals with psychic mysteries. Perhaps it is fair to say, after everything critical has been said, that there are probably more facts, and facts of greater importance, reported in *Fate,* than in many much more "respectable" publications.

SPONTANEITY AND SURGERY

In a recent address before local members of the American Psychological Association, Dr. Joseph Lubin, research associate from the Psychiatric Institute of Columbia University, made a statement so interesting that it should not be overlooked by either brain specialists or theosophists. According to a report:

> So far as recovery from mental illness goes, the speaker continued, the operation (brain lobotomy) hastens the process but does not make any one get well who wouldn't spontaneously recover on his own. The same holds true for all current therapies, he said. (Los Angeles *Times,* July 23.)

If there were no other evidence available, this would certainly indicate that Dr. Lubin believes "individual man" to have his own area of inviolability; each, it might be said, should be the "captain of his soul" in determining recovery from a mental illness. This is not to say, in turn, that all psychiatric patients are hospitalized only because they have no desire to be "normal," but it does emphasize the element of spontaneity in recovery.

THE "OCCULT" FACTORS

Dr. Lubin's further statement, "We are still treating diseases, whose cause we don't know, by agents whose efficaciousness we don't know," obviously indicates that he is one of the growing number of professionals who show an admirable humility in respect to the ultimate mysteries of human nature. Such men, proceeding cautiously and with open minds, cannot help but further the cause of psychological enlightenment, in direct proportion to their unwillingness to subscribe to hard and fast theories of mechanistic personality-determination.

While Dr. Lubin may not be convinced that the ultimate cure of mental illness must be consciously self-directed, there has been rich testimony in the lives and writings of Harold Maine and Clifford Beers to indicate that such may often be the case.

"Man—Made of Thought"

Two recent illustrations of a broadening philosophic perspective among psychologists and psychiatrists seem suitable for mention. Brock Chisholm, Director General of the World Health Organization and prominent member of the William Alanson White Psychiatric Foundation, has inspired an important line of investigation by his declaration that "without mental health there can be no true physical health." Addressing himself to the cause of wars, Dr. Chisholm has also expressed the conviction that the urge to aggression cannot be considered a normal or necessary human inheritance, and that even "self-defence" pleas are usually neurotic (*cf.* H.P.B.'s statement to the effect that the practical application of "self-preservation" amounts to "a retrograde reinvolution into the animal kingdom"). The central theme of Dr. Chisholm's addresses and articles in recent years has been that men have come to think too little of their own capacities, attention having for so long been focussed on the supposed "inherent sinfulness" of man:

> The crippling of intelligence by bandages of belief, in the name of virtue and security for the soul, is as recognisable as that of the feet of the Chinese girl who was sacrificed to the local concept of beauty. The result is, in both cases, not beauty of character or of feet, but distortion and crippling. Whatever hampers or distorts man's clear true thinking works against man's manifest destiny and tends to destroy him. Freedom, present in all children and known as innocence, has been destroyed or crippled by local certainties, by gods of local moralities, of local loyalty, of personal salvation, of prejudice and hate and intolerance—frequently masquerading as love.

Folk Tales for Children

In line with this emergence of philosophical thought in the writings of one psychiatrist (Dr. Chisholm, incidentally, is also a reader and quoter of Emerson), theosophists will be interested to note that Harry Overstreet, author of *The Mature Mind,* has recently heartily

endorsed a volume of folk tales of ancient India. The editor of this particular volume, entitled *What Do You Think* (Harper, 1950), has conceived the idea of interspersing the tales with suggestive questions for the sort of discussions which might easily originate in home and classroom, if such *philosophical* folk stories are read aloud. Mr. Overstreet's comment, appearing on the dust-jacket, is as follows: "By the method here used the reader is made to concentrate upon the clash of principles. This should make for clear thinking in the realm of human behavior." When psychiatric authors give serious attention to the philosophical depth of Eastern religion, we may at least hope that other developments in furtherance of the theosophical perspective may occur in this region of thought.

Theosophical Ideas in Strange Places

Whether or not a trend toward the inclusion of theosophical concepts in modern novels may be justly claimed, it seems somewhat obligatory to note occasions wherein best-selling stories raise metaphysical issues or include theosophical ideas. One example, currently presented to the public with the customary façade of twenty-five-cent reprints, is quite unusual in this regard, and since the sale of the "quarter books" reaches into the millions, we may be glad to see that some thought-provoking material at times emerges, even if in combination with less admirable content.

After-Death Speculation

Marya Mannes has written an after-death novel with suggestive treatment that is neither spiritualistic, nor theological, but philosophic in tone and temper. Theosophists can feel charitable toward such efforts, even though they may be marred by the presently fashionable stress on earthy description. One does well to recognize that the "age of transition," so often referred to in the writings of the Teachers of Theosophy, is presently obvious in all the arts, as in literature, or "book-making." While we may guess that no really great work is to be found, as yet, in the fields of fiction, and further that few current books are really worth reading, yet remarkable perceptions in many of them offer some promise of a heightened perceptivity among authors.

"Message from a Stranger"

This, the title of the Mannes novel, is an apt one. Told in the first person by a woman who dies from sudden illness just as she is approaching middle age, the story sets off the selfishly passional standards of daily life against a higher and nobler standard which the freed soul learns to accept with complete naturalness. The "Soul" is indeed a stranger to the violence and self-seeking which make their way of havoc through all our lives. Olivia Baird, poet of generous and compassionate nature, finds after her death that she is not free of the life she has lived until her "presence" has served those who depend upon her—served them by her continuing soul-closeness until the best she has to offer has been gradually assimilated by them. Here, the theosophical student may think of the manner in which the death of a great person can affect others for good even more successfully than his efforts during life, since some of the superficial, personal obstacles are no longer present.

"Before I Could Leave My Life"

In this novel a spontaneous flow of intuitive feeling prevails in the presentation of ideas, rather than a "doctrinal" approach, and the conclusions about after-death states come before the mind ingenuously and disarmingly, rather than as "contentions." "Olivia Baird's" description of her own death will illustrate:

> I died on November 12, 1946, in New York City, after a brief illness. I remember one final spasm, not unlike the birth of Philip. And I remember thinking to myself: This must be the delivery of my soul; and I saw then a primitive Italian painting in reds and blues where, from the prostrated body of a noble lord, escapes the white puff of his spirit, freed. But there was this strange addition —I was for a time both the bearer and the born, the issuant and the issue. I was at the same moment creating and being created, and I could not tell which was the more arduous. This, presumably, was the final breakdown of matter.
>
> A great peace settled over me. I had not realized until this moment how heavy was the burden of identity. This is the end, thank God, of Olivia Baird; the end of this terrible and vigilant consciousness; the end of doubt, of pain, of error; the end, even of emotion, and the beginning of freedom. As usual, I was a fool. I was a fool to think that any such drastic transition could be com-

> pleted all at once, any more than an adolescent can become wholly mature overnight. Like every growth, it was a slow process. And it was to be a long time before I could really leave my life, before the severance from the world I knew was final.

THE STATE OF SUSPENSION

It is somewhat remarkable to observe the extent to which Marya Mannes generates a philosophical atmosphere, so that doctrinal divergencies, which might elsewhere seem serious, may be regarded by many theosophists as rather inconsequential, compared to the benefits gained by opening up the "What-is-Death?" question in terms which may attract many people to think further, themselves. "Olivia Baird" indicates that Heaven and Hell are subjective states, and, further, that the soul, able to adjust to any state and learn from it, will nevertheless always move toward full life again—with all its troubles:

> In these early stages of seeing without feeling, I thought to myself: This is Heaven. Later on I said: This is Hell. Whereas in life I so constantly longed for passivity, for immunity, for non-feeling, now I knew a faint prick of nostalgia for the tempestuous reactions of my life, much as one feels pain in an amputated limb.
>
> Will had died with my body. I was now totally at the beck and call of those who remembered, needed, and wanted me. They re-created me in their own wills, they conjured up my presence, they plucked me out of my crowded electric void and gave me shape, if not substance.

"A CONDITION PRECEDING LIFE"

Though there is no actual mention of the word "reincarnation," the following affirmation of pre-existence suggests a rare insight. The mother's wonderment regarding her children is in the spirit of H.P.B.'s intimations of the consciousness of the soul in the human body. These are priceless ideas, whatever else in the book may offend:

> As the impact of my death wore slowly away, as it must, the intervals between those moments of presence seemed to be getting longer and longer. In a way I welcomed this as a sign of ultimate release from the purgatory of dependence on the living. In another way human curiosity—so intense in my life—seemed to have extended itself even into death. Especially with my children, it seemed

> strange that I should not know every moment of their growth as I knew it when they were little. But then, did I? Can any mother know the secret hours of her young? There were times when I would look into Philip's eyes and speak to him and know that he was not there at all. There were times when Auriol, playing in the same room with me, would be enclosed in that private impenetrable world which children inhabit for their own protection. I wondered now whether this world of theirs was not indeed an extension of their state before birth; just as my death was an extension of my life, and I still shadowed by it. For if life were not the only condition of the human being, and I now knew that it was not, there must be a condition preceding life, preceding the embryo, preceding the foetus, preceding the sperm. And it was this condition, this knowledge, that still persisted in the eyes of children, giving them a kind of inviolability.

Inner Communion

Many times "Olivia Baird" expresses a protective concern for those close to her; particularly, of course, is this true with her children, and a reader may feel that these descriptions add significance to H.P.B.'s unforgettable passage in the *Key:*

> There is hardly a human being whose Ego does not hold free intercourse, during the sleep of his body, with those whom it loved and lost, yet, on account of the positiveness and non-receptivity of its physical envelope and brain, no recollection, or a very dim, dream-like remembrance, lingers in the memory of the person once awake. . . . We are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is not only in the fancy of the *Devachanee,* as some may imagine, but in reality.

"Truth, Wherever it Be Found. . . ."

While there is comparatively little to trouble one's sensitivities in *Message From a Stranger,* we may at other times hear of one or another more "shocking" piece of fiction, complete with lurid details, which also shows interest or belief in some theosophical ideas. These are few and far between, as one might expect with brutal and sensational "realism" ruling as it does, but such occasions may serve as reminders that theosophical ideas are truly *for all men,* according to their capacities or karma, and can have meaning even for "the greatest of sinners"—or the most unrestrained of writers.

"FROM HERE TO ETERNITY"

An example in the latter category is furnished by James Jones' highly publicized Book of the Month selection, *From Here to Eternity.* Although this book has been especially singled out by some critics as an instance of too formidable and interminable a usage of obscene expressions, we find a belief in reincarnation emerging in the conversations of two of its strongest characters. "Jack Malloy," a persistent lover of lost causes and of the men who championed them, tells a younger man of his feeling for Joe Hill, onetime I.W.W. leader:

> "Some day they will rank Joe Hill right up alongside old John the Baptist. He must have done something great, back a long time ago before he was ever Joe Hill, to have earned a chance at a ticket like that one." When Prewitt asked what he meant, he said, "In one of his previous lives."
>
> Jack Malloy believed in reincarnation, because to his logical mind, it was the only logical explanation. And it was for this same reason that he worshipped the memory of Joseph Hillstrom so. "He was a saint. He had to be one, to have been given the life he was allowed to have."

Apparently, too, Jones believes in an unavoidable responsibility for one's own actions, through a connection of karma, since the same "Malloy" attributed his own "bad luck to something he had done in ages past, some bad mistake, that he was still working out and paying for." Here is *punishment* without the theological conception of breast-beating for sins. As Malloy puts it: "If God is Growth and Evolution, then there is no need for the concept of forgiveness."

WHAT BASIS FOR JUDGMENT?

How is one to regard the occurrence, in a book such as *From Here to Eternity,* of the clearest statement of the reincarnation-karma idea appearing in best-selling novels for nearly a decade? From one standpoint this is regrettable, because of association with so much brutality and vulgarity. From another standpoint the "fact" is admirable, both because the clarity of the reincarnation concept is undeniable, and because Truth remains Truth, wherever it be found.

Perhaps final judgment on such emergences of "Theosophical ideas in strange places" need not—cannot—be now rendered. Perhaps this cycle of the century will usher in a widely-diffused perceptiveness in

many writers rather than full genius in a few, while some of the most vulnerable aspects of the modern novel may often be accompanied by remarkable psychological and philosophical insights. Merely average authors *may* see at certain times with crystal clarity, and thus represent the genius of creativity as a kind of further incarnation of *Manas* in the human race. From peculiar, out-of-the-way places we shall probably see occasional evidences of this tide of advance and enlightenment, but, as yet, it is wisdom to look *for the insights,* and not to any particular writer. They are all growing, not grown, and the best of them are the first to know this about themselves.

"Partial to None"

Members of the United Lodge of Theosophists may often have reflected on the obvious parallel between the statement, "The true theosophist belongs to no cult or sect yet belongs to each and all," and the position in respect to religion assumed in the constitution of the United States. "Friendly to all, partial to none," could well represent the ideals of the builders of this nation, which H. P. Blavatsky loved "for its glorious freedom." While the profound philosophical issues involved have probably never been grasped by the majority of the citizenry, some sort of instinctive feeling has responded to most efforts to guarantee complete separation of Church and State. Ideally, this stems not from a defensive fear of religious influence, but rather from the belief that an impersonal or impartial attitude guarantees progress towards intelligent brotherhood.

Defenders of the Non-Sectarian Tradition

From time to time Lookout has reported on the various phases of the struggle between influential religious groups and constitutional traditions, the religious groups seeking both monetary and propaganda support for their private schools. The recent issuance of Vashti McCollum's *One Woman's Fight* will have been of especial interest to theosophists, for the successful opposition of this Illinois housewife to "released time" for religious instruction in public schools holds encouragement that the basic theosophical perspective has numerous courageous defenders. Recently, in California, a group of citizens have united to form "The California Taxpayers Alliance," for the express purpose of defeating a State Assembly bill proposing

tax exemption for parochial schools. One of the many services provided by the California Taxpayers Alliance is the distribution of literature recounting the long history of such attempts to "break" the non-sectarian tradition in American Government. In 1926, in 1933, and again in 1937, when the same measure was forced through the California State Assembly but rejected by the Senate, public awareness of the issues involved was made propitiously clear. The theosophical student need have no fear he is taking "political sides" if he determines to support all efforts to preserve the non-sectarian tradition, and he may regard the existence of such bodies as the California Taxpayers Alliance as being extremely encouraging.

SCIENCE AND PHILOSOPHY

The quite orthodox *Scientific Monthly* has recently been offering consistent evidence of a trend toward critical examination of the materialistic perspective. Two typical items appear, for instance, in the September issue, the first of which is an article by A. Cornelius Benjamin, entitled, "Science and its Presuppositions." Dr. Benjamin is a professor of philosophy, which makes the inclusion of his contribution, in a prominent position, of itself significant. The following passage, moreover, is a clear statement of what might be a continually constructive relationship between Theosophy and the exact physical sciences—with which H. P. Blavatsky stated there need be "no quarrel":

> It is commonly recognized that the most significant difference between philosophy, on the one hand, and the more specialized studies, such as science, art, religion, education, and politics, on the other, is that philosophy is concerned with the critical examination of certain concepts and beliefs that are presupposed by these more specialized studies.

EXAMINING ASSUMPTIONS

> There is reason to believe that this fundamental distinction between the task of the philosopher and that of the specialized investigator is essentially correct. But there is an unpleasant air of obscurity surrounding the entire problem. This need not be too disquieting for the latter group, since their task, as suggested above, does not include the consideration of these issues. But it is disturbing for the philosopher, both because his job *does* include the

examination of unconscious assumptions, and because he is obliged in all frankness to admit that he has not, up to the present at least, succeeded either in making clear what is meant by "presuppositions" and "assumptions," or in laying bare the actual presupposed beliefs of any one of the specialized studies.

Progress in Maturity

During the years of the writing of H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine,* it was common for men of science to suppose that specialized laboratory accomplishments entitled them to claim, also, a special ability to represent impartial truth, while the presuppositions around which they proceeded to collect evidence were seldom critically evaluated. Dr. Benjamin, in effect, argues the necessity for each scientist to become a contemplative philosopher. Simply *because* he is a scientist, in other words, he cannot lay claim to impartiality of mind, nor freedom from special faiths and beliefs. He must establish his impartiality by *creating* it:

> It would be fair, I think, to say that to the degree to which a scientist shows concern for the presuppositions of his subject and for its interrelations with other areas of experience, he exhibits that broader understanding which transforms science as specialized knowledge into science as an important enterprise of the human spirit.

"Man: Mind or Matter"

In the same issue of the *Scientific Monthly* we find notice given of a new book, *Man: Mind or Matter,* by Charles Mayer. One of the reviewers' commentaries quoted in the publisher's advertisement gives more evidence of a vitality of interest in respect to the philosophical aspects of science:

> There are many reasons why American readers should welcome this sanely optimistic survey of man's place in the universe. . . . The principal one is that it will aid in resolving one of the greatest paradoxes of our national existence: The flat contradiction between our professions and our practices in regard to physical matter. No country has produced as many angry denunications of materialism as ours; and fathered so many practicing materialists. . . ."

CREDIT TO A CHURCHMAN

It has always seemed an implicit obligation of theosophists to recognize sincerity in cleaving to principle, wherever it occurs, regardless of the political, religious, or social affiliations of the individuals involved. Doubtless within all the Christian denominations are men of principle who, whatever their theology, at least attempt to live and think on a plane above that of power politics. A good example of this is reported in the *Christian Century* for Oct, 10, in the account of a notable affirmation by Episcopal Bishop Angus Dun. Political crusaders against Communism had repeatedly appealed for the mobilization of all Christian forces to form a sort of "religious second front." Bishop Dun replied:

> There are frightened servants of Mammon who think this might be a good time to finance the church to fight this threatening form of godlessness so that Mammon might be served in peace. But you who come here in the spirit of pilgrimage surely know that Christian faith and devotion cannot be financed from outside, nor at bottom can Christian faith and devotion be mobilized by political leadership for political ends, however good. The God who makes himself known to us in scripture, who reveals himself to us in Christ, cannot be purchased, cannot be bargained with, cannot be mobilized or used for human purposes.

OUR GOD AND OTHER GODS

Since it is the Theosophical supposition that Christians make God in their own image, we might have reason to think that Bishop Dun's God is a great deal better made than most. One of the worst elements of Western Christianity has obviously been the belief that "God" can be "mobilized." This tendency, surely, is identical with the motivations and attitudes which comprise the essence of power politics.

CORRECTION

Through some odd editorial oversight, a phrase from the venerable Joshua (Chap. XXIV, Verse 15) in the Bible was included in a quotation from H.P.B.'s *Voice of the Silence* in last month's THEOSOPHY (39: 564). It happens, however, that the meanings of the two quotations, from such widely differing sources, fit perfectly, which is the only conceivable explanation that can be offered of how this strange juxtaposition was passed by at least three proofreaders.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND.....Keizersgracht 411
BANGALORE CITY, INDIA.....15 Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA.....Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA.....51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND.....17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....483 Dundas Street
LOS ANGELES (7), CALIFORNIA.....245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22).....22 East Sixtieth Street
PARIS (5), FRANCE.....14 Rue de l'Abbé de l'Epée
PHILADELPHIA (3), PENNSYLVANIA.....1917 Walnut Street
PHOENIX, ARIZONA.....32 North Central Avenue
SACRAMENTO (14), CALIFORNIA.....1237½ H Street
SAN DIEGO (1), CALIFORNIA.....307 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA.....860 Pacific Bldg., 4th and Market Streets
SAN LEANDRO, CALIFORNIA.....1543 Morgan Avenue
SYDNEY, AUSTRALIA.....Federation House, 166 Phillip Street
WASHINGTON (8), D. C. .....2653 Connecticut Ave., N. W.

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, facsimile edition, two volumes in one	8.50
INDEX TO THE SECRET DOCTRINE, for students	3.00
THE SECRET DOCTRINE *and* INDEX	11.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	3.00
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.50
THE VOICE OF THE SILENCE	1.50

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	2.00
LETTERS THAT HAVE HELPED ME, new and enlarged edition	3.00
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS	1.50
VERNAL BLOOMS, selected articles from W.Q.J.	2.00

Other Books:

THE FRIENDLY PHILOSOPHER, Letters and Talks by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE "OCEAN," by Robert Crosbie	2.00
THE ETERNAL VERITIES, for children, new edition	2.00
TEACHER'S MANUAL AND GUIDE TO THE "ETERNAL VERITIES"	2.50
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY	2.00
LIGHT ON THE PATH, written down by "M.C." (Bombay Ed.)	.75
THROUGH THE GATES OF GOLD, written down by "M.C."	1.50
OCCULT TALES, by H. P. Blavatsky and Wm. Q. Judge	2.00
FROM THE BOOK OF IMAGES, a volume of Indian tales	3.00
THE THEOSOPHICAL MOVEMENT, 1875-1950	5.00

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of the Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by Wm. Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful essay	.10
WHAT IS DEATH?	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.50
MORAL EDUCATION, new and enlarged edition	.50
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, Physical and Metaphysical	.50
STATES AFTER DEATH, and Spiritualistic "Communications" Explained	.35
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50
HYPNOTISM—A PSYCHIC MALPRACTICE	.25

Prices subject to change without notice

Correspondence, orders etc., should be addressed to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California
22-24 East 60th Street, New York (22), New York